



In the name of Allah: the Compassionate, the Merciful

سورة الطور

AT-TUR

Name

It is derived from the very first cord "WatTur-i."

Period of Revelation

From the internal evidence of the subject matter it appears that this Surah too was revealed in the same stage of the Holy Prophet's life at Makkah in which the Surah Adh-Dhariyat was revealed. While going through it one can clearly feel that during the period of its revelation the Holy Prophet (peace and blessings of Allah be upon him) was being showered with objections and accusations but there is no evidence yet to show that severe persecution of the Muslims had started.

Subject Matter and Topics

The subject matter of its first section (vv. 1-28) is the Hereafter. As arguments for its possibility, necessity and occurrence had already been given in Surah Adh-Dhariyat, these have not been repeated here. However, swearing an oath by some realities and signs which testify to the Hereafter, it has been stated most emphatically that it will surely come to pass, and none has the power to prevent its occurrence. Then, it has been stated as to what will be the fate of those who deny it when it actually occurs, and how will those who believe in it and adopt the way of piety and righteousness accordingly, be blessed by Allah.

Then, in the second section (vv. 29-49) the Quraish chiefs' attitude towards the message of the Holy Prophet (peace and blessings of Allah be upon him) has been criticized. They called him a sorcerer, a madman, or a poet, and would thus mislead the common people against him so that they should not pay any serious attention to the message he preached. They looked upon him as a calamity that had suddenly descended on them and would openly wish that he met with a disaster so that they were rid of him. They accused him of fabricating the Qur'an by himself and of presenting it in the name of

Allah, and this was, God forbid, a fraud that he was practising. They would often taunt him, saying that God could not have appointed an ordinary man like him to the office of Prophethood. They expressed great disgust at his invitation and message and would avoid him as if he was asking them for a reward for it. They would sit and take counsels together to devise schemes in order to put an end to his mission. And while they did all this they never realized what creeds of ignorance they were involved in and how selflessly and sincerely was Muhammad (peace and blessings of Allah be upon him) exerting himself to deliver them from their error. While criticizing them for this attitude and conduct, Allah has put them certain questions, one after the other, each of which is either an answer to some objection of theirs, or a criticism of some error. Then, it has been said that it would absolutely be of no avail to show them a miracle in order to convince them of his Prophethood, for they were such stubborn people as would misinterpret anything they were shown only to avoid affirming the faith.

In the beginning of this section as well as in its end, the Holy Prophet (peace and blessings of Allah be upon him) has been given the instruction that he should persistently continue giving his invitation and preaching his message in spite of the accusations and objections of his opponents and enemies, and should endure their resistance patiently till Allah's judgment comes to pass. Besides, he has been consoled, as if to say "Your Lord has not left you alone to face your enemies, after raising you as a Prophet, but He is constantly watching over you. Therefore, endure every hardship patiently till the Hour of His judgment comes, and seek through praising and glorifying your Lord the power that is required for exerting in the cause of Allah under such conditions.

The Holy Quran

Mount Sinai

Sura # 52 – 49 Verses - Makkah

سورة الطور

﴿1﴾ وَالطُّورِ

By the mountain

وَالطُّورِ

Translit	<i>Wa Aṭ-Ṭūri</i>
AhmedAli	قسم ہے طور کی
Jalandhry	(کوہ) طور کی قسم
YusufAli	By the Mount (of Revelation);
M.Khan	By the Tur (Mount);
Pickthal	By the Mount,
Shakir	I swear by the Mountain,

﴿2﴾ وَكِتَابٍ مَسْطُورٍ

inscribed

مَسْطُورٍ

And by Book

وَكِتَابٍ

Translit	<i>Wa Kitābin Masṭūrīn</i>
AhmedAli	اور اس کتاب کی جو لکھی گئی ہے
Jalandhry	اور کتاب کی جو لکھی ہوئی ہے
YusufAli	By a Decree Inscribed
M.Khan	And by the Book Inscribed.
Pickthal	And a Scripture inscribed
Shakir	And the Book written

﴿3﴾ فِي رَقٍّ مَّنْشُورٍ

unrolled

مَّنْشُورٍ

Parchment

رَقٍّ

In

فِي

Translit	<i>Fī Raqqin Manshūrīn</i>
AhmedAli	کشادہ ورقوں میں
Jalandhry	کشادہ اوراق میں
YusufAli	In a Scroll unfolded;
M.Khan	In parchment unrolled.
Pickthal	On fine parchment unrolled,
Shakir	In an outstretched fine parchment,

﴿4﴾ وَالْبَيْتِ الْمَعْمُورِ

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سورة الطور

		frequented	الْمَعْمُورِ	And by the House	وَالْبَيْتِ
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Translit	Wa Al-Bayti Al-Ma'mūri				
AhmedAli	اور آباد گھر کی قسم ہے				
Jalandhry	اور آباد گھر کی				
YusufAli	By the much-frequented Fane;				
M.Khan	And by the Al Bait-ul-Ma'mūr (the house over the heavens parallel to the Ka'bah at Makkah, continuously visited by the angels);				
Pickthal	And the House frequented,				
Shakir	And the House (Kaaba) that is visited,				

وَالسَّقْفِ الْمَرْفُوعِ ﴿٥﴾

		Raised high	الْمَرْفُوعِ	And by the roof	وَالسَّقْفِ
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Translit	Wa As-Saqfi Al-Marfū'i				
AhmedAli	اور اونچی چھت کی				
Jalandhry	اور اونچی چھت کی				
YusufAli	By the Canopy Raised High;				
M.Khan	And by the roof raised high (i.e. the heaven).				
Pickthal	And the roof exalted,				
Shakir	And the elevated canopy				

وَالْبَحْرِ الْمَسْجُورِ ﴿٦﴾

		Boiling ablaze	الْمَسْجُورِ	And by the sea	وَالْبَحْرِ
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Translit	Wa Al-Bahri Al-Masjūri				
AhmedAli	اور جوش مارتے ہوئے سمندر کی				
Jalandhry	اور ابلتے ہوئے دریا کی				
YusufAli	And by the Ocean filled with Swell—				
M.Khan	And by the sea kept filled (or it will be fire kindled on the Day of Resurrection).				
Pickthal	And the sea kept filled,				
Shakir	And the swollen sea				

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ﴿٧﴾

Your Lord		The Torment of		Verily	
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Sura # 52 – 49 Verses - Makkah

سورة الطور

				Sure will come to pass	
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Translit	'Inna `Adhāba Rabbika Lawāqi`un				
AhmedAli	بے شک آپ کے رب کا عذاب واقع ہو کر رہے گا				
Jalandhry	کہ تمہارے پروردگار کا عذاب واقع ہو کر رہے گا				
YusufAli	Verily, the Doom of thy Lord will indeed come to pass—				
M.Khan	Verily, the Torment of your Lord will surely come to pass,				
Pickthal	Lo! the doom of thy Lord will surely come to pass;				
Shakir	Most surely the punishment of your Lord will come to pass;				

مَا لَهُ مِنْ دَافِعٍ ﴿٨﴾

Any to avert	مِنْ دَافِعٍ	For it	لَهُ	There is not	مَا
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Translit	Mā Lahu Min Dāfi`in				
AhmedAli	اسے کوئی ٹالنے والا نہیں ہے				
Jalandhry	(اور) اس کو کوئی روک نہیں سکے گا				
YusufAli	There is none can avert it—				
M.Khan	There is none that can avert it;				
Pickthal	There is none that can ward it off.				
Shakir	There shall be none to avert it;				

يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ﴿٩﴾

The heaven		(when) will shake		On the Day	
				With a dreadful shaking	

Translit	Yawma Tamūru As-Samā'u Mawrāan				
AhmedAli	جس دن آسمان تھرتھا کر لرزے لگے گا				
Jalandhry	جس دن آسمان لرزے لگا کپکا کر				
YusufAli	On the day when the firmament will be in dreadful commotion.				
M.Khan	On the Day when the heaven will shake with a dreadful shaking,				
Pickthal	On the day when the heaven will heave with (awful) heaving,				
Shakir	On the day when the heaven shall move from side to side				

وَتَسِيرُ الْجِبَالُ سَيْرًا ﴿١٠﴾

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With a movement	سَيِّرًا	The mountains	الْجِبَالُ	And will move away	وَتَسِيرُ
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Translit	<i>Wa Tasīru Al-Jibālu Sayrāan</i>				
AhmedAli	اور پہاڑ تیزی سے چلنے لگیں گے				
Jalandhry	اور پہاڑ اُڑنے لگے اور ہو کر				
YusufAli	And the mountain will fly hither and thither.				
M.Khan	And the mountains will move away with a (horrible) movement.				
Pickthal	And the mountains move away with (awful) movement,				
Shakir	And the mountains shall pass away passing away (altogether).				

﴿11﴾ فَوَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

To the rejecters	لِلْمُكَذِّبِينَ	That Day	يَوْمَئِذٍ	Then woe	فَوَيْلٌ
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Translit	<i>Fawaylun Yawma'idhin Lilmukadhdhibīna</i>				
AhmedAli	پس اس دن جھٹلانے والوں کے لیے ہلاکت ہے				
Jalandhry	اس دن جھٹلانے والوں کے لئے خرابی ہے				
YusufAli	Then woe that Day to those that treat (truth) as Falsehood—				
M.Khan	Then woe that Day to the beliers;				
Pickthal	Then woe that day unto the deniers				
Shakir	So woe on that day to those who reject (the truth),				

﴿12﴾ الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ

In	فِي	(they)	هُمْ	Who	الَّذِينَ
		Are plaing	يَلْعَبُونَ	Falsehood	خَوْضٍ

Translit	<i>Al-Ladhīna Hum Fī Khawḍin Yal`abūna</i>				
AhmedAli	جو جھوٹی باتوں میں لگے ہوئے کھیل رہے ہیں				
Jalandhry	جو خوض (باطل) میں پڑے کھیل رہے ہیں				
YusufAli	That play (and paddle) in shallow trifles.				
M.Khan	Who are playing in falsehood.				
Pickthal	Who play in talk of grave matters;				
Shakir	Those who sport entering into vain discourses.				

﴿13﴾ يَوْمَ يُدْعَوْنَ إِلَى نَارِ جَهَنَّمَ دَعَاً

To	إِلَى	They will be pushed	يُدْعَوْنَ	The Day	يَوْمَ
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		down by force			
With forceful pushing	دَعَا	(of) Hell	جَهَنَّمَ	The Fire	نَارٍ

Translit	Yawma Yuda`ūna 'Ilā Nāri Jahannama Da`āan				
AhmedAli	جس دن وہ دوزخ کی آگ کی طرف بری طرح سے دھکیلے جائیں گے				
Jalandhry	جس دن ان کو آتش جہنم کی طرف دھکیل دھکیل کر لے جائیں گے				
YusufAli	That Day shall they be thrust down to the Fire of Hell, irresistibly.				
M.Khan	The Day when they will be pushed down by force to the Fire of Hell, with a horrible, forceful pushing.				
Pickthal	The day when they are thrust with a (disdainful) thrust, into the fire of hell				
Shakir	The day on which they shall be driven away to the fire of hell with violence.				

هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ﴿١٤﴾

Which	الَّتِي	The Fire	النَّارُ	This is	هَذِهِ
deny	تُكَذِّبُونَ	In it	بِهَا	You used to	كُنْتُمْ

Translit	Hadhihi An-Nāru Allatī Kuntum Bihā Tukadhdhibūna				
AhmedAli	یہی وہ آگ ہے جسے تم دنیا میں جھٹلاتے تھے				
Jalandhry	یہی وہ جہنم ہے جس کو تم بھوٹ سمجھتے تھے				
YusufAli	"This" it will be said "is the Fire— which ye were wont to deny!				
M.Khan	This is the Fire which you used to belie.				
Pickthal	(And it is said unto them): This is the Fire which ye were wont to deny.				
Shakir	This is the fire which you used to give the lie to.				

أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ﴿١٥﴾

Or	أَمْ	This	هَذَا	Is magic	أَفَسِحْرٌ
see	تُبْصِرُونَ	Not	لَا	You do	أَنْتُمْ

Translit	'Afasihrun Hādhā 'Am 'Antum Lā Tubṣirūna				
AhmedAli	پس کیا یہ جادو ہے یا تم دیکھتے نہیں				
Jalandhry	تو کیا یہ جادو ہے یا تم کو نظر ہی نہیں آتا				
YusufAli	"Is this then a fake, or is it ye that do not see?				
M.Khan	Is this magic, or do you not see?				
Pickthal	Is this magic, or do ye not see?				
Shakir	Is it magic then or do you not see?				

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اصْلَوْهَا فَاصْبِرُوا اَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ ۖ اِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ﴿16﴾

Or	اَوْ	And you be patient of it	فَاصْبِرُوا	Burn you in its heat	اصْلَوْهَا
To you	عَلَيْكُمْ ۖ	It is all the same	سَوَاءٌ	Not be patient	لَا تَصْبِرُوا
For what	مَا	You are being requited	تُجْزَوْنَ	Only	اِنَّمَا
		To do	تَعْمَلُونَ	You used	كُنْتُمْ

Translit	Aşlawhā Fāşbirū 'Aw Lā Taşbirū Sawā'un `Alaykum 'Innamā Tujzawna Mā KuntumTa`malūna				
AhmedAli	اس میں داخل ہو جاؤ پس تم صبر کرو یا نہ کرو تم پر برابر ہے تمہیں تو ویسا ہی بدلہ دیا جائے گا جیسا تم کرتے تھے				
Jalandhry	اس میں داخل ہو جاؤ اور صبر کرو یا نہ کرو تمہارے لئے یکساں ہے۔ جو کام تم کیا کرتے تھے (یہ) انہی کا تم کو بدلہ مل رہا ہے				
YusufAli	"Burn ye therein: the same is it to you whether ye bear it with patience or not: Ye but receive the recompense of your (own) deeds."				
M.Khan	Taste you therein its heat, and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do.				
Pickthal	Endure the heat thereof, and whether ye are patient of it or impatient of it is all one for you. Ye are only being paid for what ye used to do.				
Shakir	Enter into it, then bear (it) patiently, or do not bear (it) patiently, it is the same to you; you shall be requited only (for) what you did.				

اِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ﴿17﴾

In	فِي	The pious will be	الْمُتَّقِينَ	Verily	اِنَّ
		And Delight	وَنَعِيمٍ	Gardens	جَنَّاتٍ

Translit	'Inna Al-Muttaqīna Fī Jannātin Wa Na`īmīn				
AhmedAli	بے شک پرہیزگار باغوں اور نعمتوں میں ہوں گے				
Jalandhry	جو پرہیزگار ہیں وہ باغوں اور نعمتوں میں ہوں گے				
YusufAli	As to the Righteous they will be in Gardens, and in Happiness—				
M.Khan	Verily, the Muttaqūn (pious - see V.2:2) will be in Gardens (Paradise), and Delight.				
Pickthal	Lo! those who kept their duty dwell in gardens and delight,				
Shakir	Surely those who guard (against evil) shall be in gardens and bliss				

فَاَكِهِينَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ ﴿18﴾

Has bestowed on them	آتَاهُمْ	In that which	بِمَا	Enjoying	فَاَكِهِينَ
Their Lord	رَبُّهُمْ	And saved them	وَوَقَاهُمْ	Their Lord	رَبُّهُمْ
				(from) the torment of blazing Fire	عَذَابَ

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سورة الطور

الْجَحِيمِ

Translit	<i>Fākihīna Bimā 'Ātāhum Rabbuhum Wa Waqāhum Rabbuhum `Adhāba Al-Jahīmi</i>
AhmedAli	مُحْطُوذ ہوں گے اس سے جو انہیں ان کے رب نے عطا کی ہے اور ان کو ان کے رب نے عذاب دوزخ سے بچا دیا ہے
Jalandhry	جو کچھ ان کے پروردگار نے ان کو بخشا اس (کی وجہ) سے خوشحال۔ اور ان کے پروردگار نے ان کو دوزخ کے عذاب سے بچا لیا
YusufAli	Enjoying the (Bliss) which their Lord hath bestowed on them, and their Lord shall deliver them from the Penalty of the Fire.
M.Khan	Enjoying in that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire.
Pickthal	Happy because of what their Lord hath given them, and (because) their Lord hath warded off from them the torment of hell-fire.
Shakir	Rejoicing because of what their Lord gave them, and their Lord saved them from the punishment of the burning fire.

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٩﴾

With happiness	هَنِيئًا	And drink	وَاشْرَبُوا	And	كُلُوا
To do	تَعْمَلُونَ	You used	كُنْتُمْ	Because of what	بِمَا

Translit	<i>Kulū Wa Ashrabū Hanī'āan Bimā Kuntum Ta'malūna</i>
AhmedAli	مزے سے کھاؤ اور پیو بدلے ان (اعمال) کے جو تم کیا کرتے تھے
Jalandhry	اپنے اعمال کے صلے میں مزے سے کھاؤ اور پیو
YusufAli	(To them will be said:) "Eat and drink ye, with profit and health, because of your (good) deeds."
M.Khan	"Eat and drink with happiness because of what you used to do."
Pickthal	(And it is said unto them): Eat and drink in health (as a reward) for what ye used to do,
Shakir	Eat and drink pleasantly for what you did,

مُتَّكِنِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ ۖ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٢٠﴾

Thrones	سُرُرٍ	On	عَلَى	They will recline	مُتَّكِنِينَ
To lovely maidens	بِحُورٍ	And We shall marry them	وَزَوَّجْنَاهُمْ	Arranged in ranks	مَّصْفُوفَةٍ ۖ
				With wide lovely eyes	عَيْنٍ

Translit	<i>Muttaki'na `Alā Sururin Masfūfatin Wa Zawwajnāhum Bihūrin `Inin</i>
AhmedAli	تختوں پر تکیہ لگائے ہوئے جو قطاروں میں بیٹھے ہوئے ہیں اور ہم ان کا نکاح بڑی بڑی آنکھوں والی حوروں سے کر دیں گے
Jalandhry	تختوں پر جو برابر برابر بیٹھے ہوئے ہیں تکیہ لگائے ہوئے اور بڑی بڑی آنکھوں والی حوروں سے ہم ان کا عقد کر دیں گے
YusufAli	They will recline (with ease) on Thrones (of dignity) arranged in ranks; and We shall join them to Companions, with beautiful big and lustrous eyes.

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M.Khan	They will recline (with ease) on thrones arranged in ranks. And We shall marry them to Hûr (female, fair ones) with wide lovely eyes.
Pickthal	Reclining on ranged couches. And we wed them unto fair ones with wide, lovely eyes.
Shakir	Reclining on thrones set in lines, and We will unite them to large-eyed beautiful ones.

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ
 ۚ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾

And follow them	وَاتَّبَعَتْهُمْ	Who believe	آمَنُوا	And those	وَالَّذِينَ
We shall join	أَلْحَقْنَا	In faith	بِإِيمَانٍ	Their offspring	ذُرِّيَّتُهُمْ
And not	وَمَا	Their offspring	ذُرِّيَّتَهُمْ	To them	بِهِمْ
Any	مِنْ	Of their deeds	مِنْ عَمَلِهِمْ	We shall decrease them	أَلَتْنَاهُمْ
Person	امْرِئٍ	Every	كُلُّ	Their	شَيْءٍ ۚ
pledge	رَهِينٌ	He has earned	كَسَبَ	For that which	بِمَا

Translit	Wa Al-Ladhīna 'Āmanū Wa Attaba`at/hum Dhurrīyatuhum Bi'īmānin 'Alḥaqnā BihimDhurrīyatahum Wa Mā 'Alatnāhum Min `Amalihim Min Shay'in Kullu Amri'in Bimā Kasaba Rahīnun
AhmedAli	اور جو لوگ ایمان لائے اور ان کی اولاد نے ایمان میں ان کی پیروی کی ہم ان کے ساتھ ان کی اولاد کو بھی (جنت) میں ملا دیں گے اور ان کے عمل میں سے کچھ بھی کم نہ کریں گے ہر شخص اپنے عمل کے ساتھ وابستہ ہے
Jalandhry	اور جو لوگ ایمان لائے اور ان کی اولاد بھی (راہ) ایمان میں ان کے پیچھے چلی۔ ہم ان کی اولاد کو بھی ان (کے درجے) تک پہنچا دیں گے اور ان کے اعمال میں سے کچھ بھی کم نہ کریں گے۔ ہر شخص اپنے اعمال میں پھنسا ہوا ہے
YusufAli	And those who believe and whose families follow them in Faith— to them shall We join their families: nor shall We deprive them (of the fruit) of aught of their works: (Yet) is each individual in pledge for his deeds.
M.Khan	And those who believe and whose offspring follow them in Faith, to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.
Pickthal	And they who believe and whose seed follow them in faith, We cause their seed to join them (there), and We deprive them of nought of their (life's) work. Every man is a pledge for that which he hath earned.
Shakir	And (as for) those who believe and their offspring follow them in faith, We will unite with them their offspring and We will not diminish to them aught of their work; every man is responsible for what he shall have wrought.

وَأَمْدَدْنَاهُمْ بِفَاكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾

And meat	وَلَحْمٍ	With fruit	بِفَاكِهَةٍ	And We shall provide them	وَأَمْدَدْنَاهُمْ
		They desire	يَشْتَهُونَ	Such as	مِّمَّا

Translit	Wa 'Amdadnāhum Bifākihātin Wa Lahmin Mimmā Yashtahūna
AhmedAli	اور ہم انہیں اور زیادہ میوے دیں گے اور گوشت جو وہ چاہیں گے

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Sura # 52 – 49 Verses - Makkah

سورة الطور

Jalandhry	اور جس طرح کے میوے اور گوشت کو ان کا جی چاہے گا ہم ان کو عطا کریں گے
YusufAli	And We shall bestow on them, of fruit and meat, anything they shall desire.
M.Khan	And We shall provide them with fruit and meat, such as they desire.
Pickthal	And We provide them with fruit and meat such as they desire.
Shakir	And We will aid them with fruit and flesh such as they desire.

يَتَنَازَعُونَ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا تَأْتِيهِمْ ﴿٢٣﴾

A (wine) cup	كَأْسًا	Therein	فِيهَا	They shall pass from hand to hand	يَتَنَازَعُونَ
Therein	فِيهَا	Dirty, false talk	لَغْوٌ	No	لَا
		sin	تَأْتِيهِمْ	And no	وَلَا

Translit	Yatanāza`ūna Fīhā Ka'sāan Lā Laghwun Fīhā Wa Lā Ta'thīmūn
AhmedAli	وہاں ایک دوسرے سے شراب کا پیالہ لیں گے جس میں نہ بکواس ہوگی نہ گناہ کا کام
Jalandhry	وہاں وہ ایک دوسرے سے جام شراب بھپٹ لیا کریں گے جس (کے پینے) سے نہ ہذیان سرائی ہوگی نہ کوئی گناہ کی بات
YusufAli	They shall there exchange, one with another, a cup free of frivolity, free of all taint of ill.
M.Khan	There they shall pass from hand to hand a (wine) cup, free from any Laghw (dirty, false, evil vagin talk between them), and free from sin (because it will be lawful for them to drink).
Pickthal	There they pass from hand to hand a cup wherein is neither vanity nor cause of sin.
Shakir	They shall pass therein from one to another a cup wherein there shall be nothing vain nor any sin.

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ ﴿٢٤﴾

Boy-servants	غِلْمَانٌ	On them	عَلَيْهِمْ	And will go round	وَيَطُوفُ
Pearls	لُؤْلُؤٌ	As if they were	كَأَنَّهُمْ	To (serve) them	لَهُمْ
				preserved	مَكْنُونٌ

Translit	Wa Yaṭūfu `Alayhim Ghilmānun Lahum Ka'annahum Lu'ulu'uun Maknūnun
AhmedAli	اور ان کے پاس لڑکے ان کی خدمت کے لیے پھر رہے ہوں گے گویا وہ غلاموں میں رکھے ہوئے موتی ہیں
Jalandhry	اور نوجوان خدمت گار (جو ایسے ہوں گے) جیسے چھپائے ہوئے موتی ان کے آس پاس پھریں گے
YusufAli	Round about them will serve, (devoted) to them, youths (handsome) as Pearls well-guarded.
M.Khan	And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.
Pickthal	And there go round, waiting on them menservants of their own, as they were hidden pearls.
Shakir	And round them shall go boys of theirs as if they were hidden pearls.

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٥﴾

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Sura # 52 – 49 Verses - Makkah

سورة الطور

To	عَلَى	Some of them	بَعْضُهُمْ	And draw near	وَأَقْبَلَ
		questioning	يَتَسَاءَلُونَ	Others	بَعْضٍ

Translit	Wa 'Aqbala Ba`duhum `Ala Ba`din Yatasā'alūna				
AhmedAli	اور ایک دوسرے کی طرف متوجہ ہو کر آپس میں پوچھیں گے				
Jalandhry	اور ایک دوسرے کی طرف رخ کر کے آپس میں گفتگو کریں گے				
YusufAli	They will advance to each other, engaging in mutual enquiry.				
M.Khan	And some of them draw near to others, questioning.				
Pickthal	And some of them draw near unto others, questioning,				
Shakir	And some of them shall advance towards others questioning each other.				

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿26﴾

Were	كُنَّا	Verily we	إِنَّا	They will say	قَالُوا
Our families	أَهْلِنَا	With	فِي	Aforetime	قَبْلُ
				afraid	مُشْفِقِينَ

Translit	Qālū 'Innā Kunnā Qablu Fī 'Ahlīnā Mushfiqīna				
AhmedAli	کہیں گے ہم تو اس سے پہلے اپنے گھروں میں ڈرا کرتے تھے				
Jalandhry	کہیں گے کہ اس سے پہلے ہم اپنے گھر میں (خدا سے) ڈرتے رہتے تھے				
YusufAli	They will say: "Aforetime, We were not without fear for the sake of our people.				
M.Khan	Saying: "Aforetime, we were afraid (of the punishment of Allāh) in the midst of our families.				
Pickthal	Saying: Lo! of old, when we were with our families, we were ever anxious;				
Shakir	Saying: Surely we feared before on account of our families:				

فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَّانَا عَذَابَ السَّمُومِ ﴿27﴾

To us	عَلَيْنَا	Allah	اللَّهُ	But has been gracious	فَمَنَّ
(of) the Fire	السَّمُومِ	(from) torment	عَذَابَ	And has saved us	وَوَقَّانَا

Translit	Famanna Allāhu `Alaynā Wa Waqānā `Adhāba As-Samūmi				
AhmedAli	پس اللہ نے ہم پر احسان کیا اور ہمیں لو کے عذاب سے بچا لیا				
Jalandhry	تو خدا نے ہم پر احسان فرمایا اور ہمیں لو کے عذاب سے بچا لیا				
YusufAli	"But Allah has been good to us and has delivered us from the Penalty of the Scorching Wind.				
M.Khan	"So Allāh has been gracious to us, and has saved us from the torment of the Fire.				
Pickthal	But Allah hath been gracious unto us and hath preserved us from the torment of the breath of Fire.				
Shakir	But Allah has been gracious to us and He has saved us from the punishment of the hot wind:				

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ ۖ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿28﴾

Before	مِنْ قَبْلُ	We used to	كُنَّا	Verily	إِنَّا
He (is)	هُوَ	Verily He	إِنَّهُ	We invoke Him	نَدْعُوهُ ۖ
		The Most Merciful	الرَّحِيمُ	The Most Kind	الْبَرُّ

Translit	'Innā Kunnā Min Qablu Nad`ūhu 'Innahū Huwa Al-Barru Ar-Rahīmu				
AhmedAli	بے شک ہم اس سے پہلے اسے پکارا کرتے تھے۔ بے شک وہ بڑا ہی احسان کرنے والا نہایت رحم والا ہے				
Jalandhry	اس سے پہلے ہم اس سے دعائیں کیا کرتے تھے۔ بے شک وہ احسان کرنے والا مہربان ہے				
YusufAli	"Truly, we did call unto Him from of old: truly it is He, the Beneficent the Merciful"				
M.Khan	"Verily, We used to invoke Him (Alone and none else) before. Verily, He is Al-Barr (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful."				
Pickthal	Lo! we used to pray unto Him of old. Lo! He is the Benign, the Merciful.				
Shakir	Surely we called upon Him before: Surely He is the Benign, the Merciful.				

فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿29﴾

You are	أَنْتَ	So not	فَمَا	Therefore remind and preach	فَذَكِّرْ
A soothsayer	بِكَاهِنٍ	Of your Lord	رَبِّكَ	By the grace	بِنِعْمَتِ
		A madman	مَجْنُونٍ	Nor	وَلَا

Translit	Fadhakkir Famā 'Anta Bini`mati Rabbika Bikāhinin Wa Lā Majnūnin				
AhmedAli	پس نصیحت کرتے رہئے آپ اپنے رب کے فضل سے نہ کاہن ہیں نہ دیوانہ ہیں				
Jalandhry	تو (اے پیغمبر) تم نصیحت کرتے رہو تم اپنے پروردگار کے فضل سے نہ تو کاہن ہو اور نہ دیوانے				
YusufAli	Therefore proclaim thou the praises (of thy Lord): For by the Grace of thy Lord, thou art no (vulgar) soothsayer, nor art thou one possessed.				
M.Khan	Therefore, remind (mankind of Islāmic Monotheism, O Muhammad SAW). By the Grace of Allāh, you are neither a soothsayer, nor a madman.				
Pickthal	Therefor warn (men, O Muhammad). By the grace of Allah thou art neither soothsayer nor madman.				
Shakir	Therefore continue to remind, for by the grace of your Lord, you are not a soothsayer, or a madman.				

أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُ بِهِ رَبُّنَا مَنْوَنَ ﴿30﴾

A poet	شَاعِرٌ	Do they say	يَقُولُونَ	Or	أَمْ
(by time) some calamity	رَبُّنَا مَنْوَنَ	For him	بِهِ	We wit	نَتَرَبَّصُ

Translit	'Am Yaqūlūna Shā`irun Natarabbaṣu Bihi Rayba Al-Manūni				
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Sura # 52 – 49 Verses - Makkah

سورة الطور

AhmedAli	کیا وہ کہتے ہیں کہ وہ شاعر ہے ہم اس پر گردش زمانہ کا انتظار کر رہے ہیں
Jalandhry	کیا کافر کہتے ہیں کہ یہ شاعر ہے (اور) ہم اس کے حق میں زمانے کے حوادث کا انتظار کر رہے ہیں
YusufAli	Or do they say— "A Poet! we await for him some calamity (hatched) by Time!"
M.Khan	Or do they say: "(Muhammad SAW is) a poet! We await for him some calamity by time.!"
Pickthal	Or say they: (he is) a poet, (one) for whom we may expect the accident of time?
Shakir	Or do they say: A poet, we wait for him the evil accidents of time.

قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُتَرَبِّصِينَ ﴿31﴾

I am	فَإِنِّي	Wait	تَرَبَّصُوا	Say	قُلْ
The waiters	الْمُتَرَبِّصِينَ	Among	مِنْ	With you	مَعَكُمْ

Translit	<i>Qul Tarabbaṣū Fa'innī Ma`akum Mina Al-Mutarabbiṣīna</i>
AhmedAli	کہ دو تم انتظار کرتے رہو بے شک میں بھی تمہارے ساتھ منتظر ہوں
Jalandhry	کہ دو کہ انتظار کئے جاؤ میں بھی تمہارے ساتھ انتظار کرتا ہوں
YusufAli	Say thou: "Await ye!— I too will wait along with you!"
M.Khan	Say (O Muhammad SAW to them): "Wait! I am with you, among the waiters!"
Pickthal	Say (unto them): Except (your fill)! Lo! I am with you among the expectant.
Shakir	Say: Wait, for surely I too with you am of those who wait.

أَمْ تَأْمُرُهُمْ أَحْلَامُهُمْ بِهَذَا ۚ أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿32﴾

Their minds	أَحْلَامُهُمْ	Command them	تَأْمُرُهُمْ	Or	أَمْ
They are	هُمْ	Or	أَمْ	This	بِهَذَا ۚ
		Exceeding the bounds	طَاغُونَ	People	قَوْمٌ

Translit	<i>'Am Ta'muruhum 'Ahlāmuhum Bihadhā 'Am Hum Qawmun Ṭāghūna</i>
AhmedAli	کیا ان کی عقلیں انہیں اس بات کا حکم دیتی ہیں یا وہ خود ہی سرکش ہیں
Jalandhry	کیا ان کی عقلیں ان کو یہی سکھاتی ہیں۔ بلکہ یہ لوگ ہیں ہی شریر
YusufAli	Is it that their faculties of understanding urge them to this, or are they but a people transgressing beyond bounds?
M.Khan	Do their minds command them this [i.e. to tell a lie against you (Muhammad SAW)] or are they people transgressing all the bounds?
Pickthal	Do their minds command them to do this, or are they an outrageous folk?
Shakir	Nay! do their understandings bid them this? Or are they an inordinate people?

أَمْ يَقُولُونَ تَقَوَّلَهُ ۚ بَلْ لَا يُؤْمِنُونَ ﴿33﴾

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Sura # 52 – 49 Verses - Makkah

سورة الطور

He has forged it	تَقُولُ ۚ	They say	يَقُولُونَ	Or	أَمْ
They believe	يُؤْمِنُونَ	Not	لَا	Nay	بَلْ

Translit	'Am Yaqūlūna Taqawwalahu Bal Lā Yu'uminūna
AhmedAli	یا وہ کہتے ہیں کہ اس نے اسے خود بنا لیا ہے بلکہ وہ ایمان ہی نہیں لاتے
Jalandhry	کیا (کفار) کہتے ہیں کہ ان پیغمبر نے قرآن از خود بنا لیا ہے بات یہ ہے کہ یہ (خدا پر) ایمان نہیں رکھتے
YusufAli	Or do they say "He fabricated the (Message)"? Nay, they have no faith!
M.Khan	Or do they say: "He (Muhammad SAW) has forged it (this Qur'ân)?" Nay! They believe not!
Pickthal	Or say they: He hath invented it? Nay, but they will not believe!
Shakir	Or do they say: He has forged it. Nay! they do not believe.

فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ ﴿34﴾

Like unto it	مِثْلِهِ	A recital	بِحَدِيثٍ	Then let them produce	فَلْيَأْتُوا
truthful	صَادِقِينَ	They are	كَانُوا	If	إِنْ

Translit	Falya'tū Bihādīthin Mithlihi 'In Kānū Ṣādiqīna
AhmedAli	پس کوئی کلام اس جیسا لے آئیں اگر وہ سچے ہیں
Jalandhry	اگر یہ سچے ہیں تو ایسا کلام بنا تو لائیں
YusufAli	Let them then produce a recital like unto it— if (it be) they speak the Truth!
M.Khan	Let them then produce a recital like unto it (the Qur'ân) if they are truthful.
Pickthal	Then let them produce speech the like thereof, if they are truthful.
Shakir	Then let them bring an announcement like it if they are truthful.

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿35﴾

By	مِنْ	They were created	خُلِقُوا	Or	أَمْ
Or	أَمْ	Thing	شَيْءٍ	No	غَيْرِ
		The creators	الْخَالِقُونَ	They were	هُمْ

Translit	'Am Khuliqū Min Ghayri Shay'in 'Am Humu Al-Khāliqūna
AhmedAli	کیا وہ بغیر کسی خالق کے پیدا ہو گئے ہیں یا وہ خود خالق ہیں
Jalandhry	کیا یہ کسی کے پیدا کئے بغیر ہی پیدا ہو گئے ہیں۔ یا یہ خود (اپنے تئیں) پیدا کرنے والے ہیں
YusufAli	Were they created of nothing, or were they themselves the creators?
M.Khan	Were they created by nothing? or were they themselves the creators?
Pickthal	Or were they created out of naught? Or are they the creators?

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Sura # 52 – 49 Verses - Makkah

سورة الطور

Shakir Or were they created without there being anything, or are they the creators?

أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ ۚ بَلْ لَا يُوقِنُونَ ﴿36﴾

The heavens	السَّمَاوَاتِ	Did they create	خَلَقُوا	Or	أَمْ
Not	لَا	Nay, but	بَلْ	And the earth	وَالْأَرْضَ ۚ
				They have firm belief	يُوقِنُونَ

Translit	'Am Khalaqū As-Samāwātī Wa Al-'Arḍa Bal Lā Yūqinūna
AhmedAli	یا انہوں نے آسمانوں اور زمین کو بنایا ہے نہیں بلکہ وہ یقین ہی نہیں کرتے
Jalandhry	یا انہوں نے آسمانوں اور زمین کو پیدا کیا ہے؟ (نہیں) بلکہ یہ یقین ہی نہیں رکھتے
YusufAli	Or did they create the heavens and the earth? Nay, they have no firm belief.
M.Khan	Or did they create the heavens and the earth? Nay, but they have no firm Belief.
Pickthal	Or did they create the heavens and the earth? Nay, but they are sure of nothing!
Shakir	Or did they create the heavens and the earth? Nay! they have no certainty.

أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيِّرُونَ ﴿37﴾

(are) the treasures of	خَزَائِنُ	With them	عِنْدَهُمْ	Or	أَمْ
They are	هُمْ	Or	أَمْ	Your Lord	رَبِّكَ
				The tyrants with the authority to do so they like	الْمُصَيِّرُونَ

Translit	'Am 'Indahum Khazā'inu Rabbika 'Am Humu Al-Musayfirūna
AhmedAli	کیا ان کے پاس آپ کے رب کے خزانے میں یا وہ داروغہ ہیں
Jalandhry	کیا ان کے پاس تمہارے پروردگار کے خزانے میں۔ یا یہ (کہیں کے) داروغہ ہیں؟
YusufAli	Or are the Treasures of thy Lord with them, or are they the managers (of affairs)?
M.Khan	Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?
Pickthal	Or do they own the treasures of thy Lord? Or have they been given charge (thereof)?
Shakir	Or have they the treasures of your Lord with them? Or have they been set in absolute authority?

أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ ۚ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُّبِينٍ ﴿38﴾

A stairway	سُلَّمٌ	Have they	لَهُمْ	Or	أَمْ
Then let produce	فَلْيَأْتِ	By means of which	فِيهِ ۚ	They listen	يَسْتَمِعُونَ
manifest	مُبِينٍ	Proof	بِسُلْطَانٍ	Their listener	مُسْتَمِعُهُمْ

The Holy Quran

Mount Sinai

Sura # 52 – 49 Verses - Makkah

سورة الطور

Translit	'Am Lahum Sullamun Yastami`ūna Fīhi Falya'ti Mustami`uhum Bisulṭānin Mubīnin
AhmedAli	کیا ان کے پاس کوئی سیڑھی ہے کہ وہ اس پر چڑھ کر سن آتے ہیں تو لے آئے ان میں سے سننے والا کوئی دلیل واضح
Jalandhry	یا ان کے پاس کوئی سیڑھی ہے جس پر (چڑھ کر آسمان سے باتیں) سن آتے ہیں۔ تو جو سن آتا ہے وہ صریح سند دکھائے
YusufAli	Or have they a ladder, by which they can (climb up to heaven and) listen (to its secrets)? Then let (such a) listener of theirs produce a manifest proof.
M.Khan	Or have they a stairway (to heaven), by means of which they listen (to the talks of the angels)? Then let their listener produce some manifest proof.
Pickthal	Or have they any stairway (unto heaven) by means of which they overhear (decrees). Then let their listener produce some warrant manifest!
Shakir	Or have they the means by which they listen? Then let their listener bring a clear authority.

﴿39﴾ أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ

Daughters	الْبَنَاتُ	Has He	لَهُ	Or	أَمْ
		Sons	الْبَنُونَ	And you have	وَلَكُمْ

Translit	'Am Lahu Al-Banātu Wa Lakumu Al-Banūna
AhmedAli	کیا اس کے لیے تو بیٹیاں ہیں اور تمہارے لیے بیٹے
Jalandhry	کیا خدا کی تو بیٹیاں اور تمہارے بیٹے
YusufAli	Or has He only daughters and ye have sons?
M.Khan	Or has He (Allāh) only daughters and you have sons?
Pickthal	Or hath He daughters whereas ye have sons?
Shakir	Or has He daughters while you have sons?

﴿40﴾ أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ

A wage	أَجْرًا	You ask from them	تَسْأَلُهُمْ	Or	أَمْ
A load of debts	مَغْرَمٍ	From	مِنْ	So that they	فَهُمْ
				Are burdened	مُثْقَلُونَ

Translit	'Am Tas'alahum 'Ajrāan Fahum Min Maghramin Muthqalūna
AhmedAli	کیا آپ ان سے کوئی صلہ مانگتے ہیں کہ وہ تاوان سے دبے جا رہے ہیں
Jalandhry	(اے پیغمبر) کیا تم ان سے صلہ مانگتے ہو کہ ان پر تاوان کا بوجھ پڑ رہا ہے
YusufAli	Or is it that thou dost ask for a reward, so that they are burdened with a load of debt?—
M.Khan	Or is it that you (O Muhammad SAW) ask a wage from them (for your preaching of Islāmic Monotheism) so that they are burdened with a load of debt?
Pickthal	Or askest thou (Muhammad) a fee from them so that they are plunged in debt?
Shakir	Or do you ask them for a reward, so that they are overburdened by a debt?

﴿41﴾ أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ

The unseen	الْغَيْبُ	Is with them	عِنْدَهُمْ	or	أَمْ
		Write it down	يَكْتُبُونَ	And they	فَهُمْ

Translit	'Am `Indahumu Al-Ghaybu Fahum Yaktubūna				
AhmedAli	یا ان کے پاس علم غیب ہے کہ وہ اسے لکھتے رہتے ہیں				
Jalandhry	یا ان کے پاس غیب (کا علم) ہے کہ وہ اسے لکھ لیتے ہیں				
YusufAli	Or that the Unseen is in their hands, and they write it down?				
M.Khan	Or that the Ghaib (unseen) is with them, and they write it down?				
Pickthal	Or possess they the Unseen so that they can write (it) down?				
Shakir	Or have they the unseen so that they write (it) down?				

﴿42﴾ أَمْ يُرِيدُونَ كَيْدًا ۖ فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ

A plot	كَيْدًا ۖ	Do they intend	يُرِيدُونَ	Or	أَمْ
Themselves	هُمْ	Who disbelieve	كَفَرُوا	So those	فَالَّذِينَ
				Are in a plot	الْمَكِيدُونَ

Translit	'Am Yuridūna Kaydāan Fa-Al-Ladhīna Kafarū Humu Al-Makidūna				
AhmedAli	کیا وہ کوئی داؤ کرنا چاہتے ہیں پس جو منکر میں وہی داؤ میں آئے ہوئے ہیں				
Jalandhry	کیا یہ کوئی داؤ کرنا چاہتے ہیں تو کافر تو خود داؤں میں آنے والے ہیں				
YusufAli	Or do they intend a plot (against thee)? But those who defy Allah are themselves involved in a Plot!				
M.Khan	Or do they intend a plot (against you O Muhammad SAW)? But those who disbelieve (in the Oneness of Allāh — Islāmic Monotheism) are themselves plotted against!				
Pickthal	Or seek they to ensnare (the messenger)? But those who disbelieve, they are the ensnared!				
Shakir	Or do they desire a war? But those who disbelieve shall be the vanquished ones in war.				

﴿43﴾ أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

A god	إِلَهٌ	Shave they	لَهُمْ	Or	أَمْ
Glorified is	سُبْحَانَ	Allah	اللَّهُ ۚ	Other than	غَيْرُ
They ascribe as partners (to Him)	يُشْرِكُونَ	From all that	عَمَّا	Allah	اللَّهُ

Translit	'Am Lahum 'Ilahun Ghayru Allāhi Subhāna Allāhi `Ammā Yushrikūna				
AhmedAli	کیا سوائے اللہ کے ان کا کوئی اور معبود ہے اللہ اس سے پاک ہے جو وہ شریک ٹھہراتے ہیں				

The Holy Quran

Mount Sinai

Sura # 52 – 49 Verses - Makkah

سورة الطور

Jalandhry	کیا خدا کے سوا ان کا کوئی اور معبود ہے؟ خدا ان کے شریک بنانے سے پاک ہے
YusufAli	Or have they a god other than Allah? Exalted is Allah far above the things they associate with Him!
M.Khan	Or have they an ilāh (a god) other than Allāh? Glorified is Allāh from all that they ascribe as partners (to Him)
Pickthal	Or have they any god beside Allah? Glorified be Allah from all that they ascribe as partner (unto Him)!
Shakir	Or have they a god other than Allah? Glory be to Allah from what they set up (with Him).

وَإِنْ يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ ﴿44﴾

A piece	كِسْفًا	They were to see	يَرَوْا	And if	وَإِنْ
Falling down	سَاقِطًا	The heaven	السَّمَاءِ	Of	مِّنَ
Gathered in heaps	مَّرْكُومٌ	Clouds	سَحَابٌ	They would say	يَقُولُوا

Translit	Wa 'In Yaraw Kisfāan Mina As-Samā'i Sāqīqāan Yaqūlū Sahābun Markūmun
AhmedAli	اگر وہ ایک ٹکڑا آسمان سے گرتا ہوا دیکھ لیں تو کہہ دیں کہ یہ نہ تھا ہوا بادل ہے
Jalandhry	اور اگر یہ آسمان سے (عذاب) کا کوئی ٹکڑا گرتا ہوا دیکھیں تو کہیں کہ یہ گاڑھا بادل ہے
YusufAli	Were they to see a piece of the sky falling (on them), they would (only) say: "clouds gathered in heaps!"
M.Khan	And if they were to see a piece of the heaven falling down, they would say: "Clouds gathered in heaps!"
Pickthal	And if they were to see a fragment of the heaven falling, they would say: A heap of clouds.
Shakir	And if they should see a portion of the heaven coming down, they would say: Piled up clouds.

فَذَرَهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ﴿45﴾

They meet	يُلَاقُوا	Till	حَتَّىٰ	So leave them	فَذَرَهُمْ
In it	فِيهِ	Which	الَّذِي	Their Day	يَوْمَهُمُ
				They will sink into a fainting	يُصْعَقُونَ

Translit	Fadharhum Ḥattā Yulāqū Yawmahumu Al-Ladhī Fīhi Yuṣ'aqūna
AhmedAli	پس آپ انہیں چھوڑ دیجئے یہاں تک کہ وہ اپنا وہ دن دیکھ لیں جس میں وہ بے ہوش ہو کر گر پڑیں گے
Jalandhry	پس ان کو چھوڑ دو یہاں تک کہ وہ روز جس میں وہ بے ہوش کر دیئے جائیں گے، سامنے آجائے
YusufAli	So leave them alone until they encounter that Day of theirs, wherein they shall (perforce) swoon (with terror)—
M.Khan	So leave them alone till they meet their Day, in which they will sink into a fainting (with horror).
Pickthal	Then let them be (O Muhammad), till they meet their day, in which they will be thunder-stricken,
Shakir	Leave them then till they meet that day of theirs wherein they shall be made to swoon (with terror):

يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿46﴾

Shall avail	يُغْنِي	not	لَا	They Day (when)	يَوْمَ
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Sura # 52 – 49 Verses - Makkah

سورة الطور

At all	شَيْئًا	Their plotting	كَيْدُهُمْ	(from) them	عَنْهُمْ
Will be helped	يُنْصَرُونَ	They	هُمْ	(and) nor	وَلَا

Translit	Yawma Lā Yughnī `Anhum Kayduhum Shay'āan Wa Lā Hum Yunṣarūna				
AhmedAli	جس دن ان کا دوا ان کے کچھ بھی کام نہ آئے گا اور نہ انہیں مدد دی جائے گی				
Jalandhry	جس دن ان کا کوئی دواں کچھ بھی کام نہ آئے اور نہ ان کو (کہیں سے) مدد دی ملے				
YusufAli	The Day when their plotting will avail them nothing and no help shall be given them.				
M.Khan	The Day when their plotting shall not avail them at all nor will they be helped (i.e. they will receive their torment in Hell).				
Pickthal	A day in which their guile will naught avail them, nor will they be helped.				
Shakir	The day on which their struggle shall not avail them aught, nor shall they be helped.				

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾

Who do wrong	ظَلَمُوا	For those	لِلَّذِينَ	And verily	وَإِنَّ
This	ذَلِكَ	Before	دُونَ	Punishment	عَذَابًا
Not	لَا	Most of them	أَكْثَرُهُمْ	But	وَلَكِنْ
				know	يَعْلَمُونَ

Translit	Wa 'Inna Lilladhīna Ḥalamū `Adhābāan Dūna Dhālika Wa Lakinna 'Aktharahum Lā Ya`lamūna				
AhmedAli	اور بے شک ان ظالموں کو علاوہ اس کے ایک عذاب (دنیا میں) ہوگا لیکن اکثر ان میں سے نہیں جانتے				
Jalandhry	اور ظالموں کے لئے اس کے سوا اور عذاب بھی ہے لیکن ان میں سے اکثر نہیں جانتے				
YusufAli	And verily, for those who do wrong, there is another punishment besides this: but most of them understand not.				
M.Khan	And verily, for those who do wrong, there is another punishment (i.e. the torment in this world and in their graves) before this, but most of them know not. [Tafsir At-Tabarī]				
Pickthal	And verily, for those who do wrong, there is a punishment beyond that. But most of them know not.				
Shakir	And surely those who are unjust shall have a punishment besides that (in the world), but most of them do not know.				

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ۖ وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾

(of) you Lord	رَبِّكَ	For the Decision	لِحُكْمِ	So wait patiently	وَاصْبِرْ
And glorify	وَسَبِّحْ	Under Our Eyes	بِأَعْيُنِنَا ۖ	For verily you are	فَإِنَّكَ
When	حِينَ	Your Lord	رَبِّكَ	The praises of	بِحَمْدِ
				You get up from sleep	تَقُومُ

Translit	Wa Aṣbir Liḥukmi Rabbika Fa'innaka Bi'a`yuninā Wa Sabbih Biḥamdi Rabbika Ḥīna Taqūmu				
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The Holy Quran

Mount Sinai

Sura # 52 – 49 Verses - Makkah

سورة الطور

AhmedAli	اور اپنے رب کا علم آنے تک صبر کر کیوں کہ بے شک آپ ہماری آنکھوں کے سامنے ہیں اور اپنے رب کی حمد کے ساتھ سبج کیجئے جب آپ اٹھا کریں
Jalandhry	اور تم اپنے پروردگار کے علم کے انتظار میں صبر کئے رہو۔ تم تو ہماری آنکھوں کے سامنے ہو اور جب اٹھا کرو تو اپنے پروردگار کی تعریف کے ساتھ سبج کیا کرو
YusufAli	Now await in patience the command of thy Lord: for verily thou art in our eyes: and celebrate the praises of thy Lord the while thou standest forth.
M.Khan	So wait patiently (O Muhammad SAW) for the Decision of your Lord, for verily, you are under Our Eyes , and glorify the Praises of your Lord when you get up from sleep.
Pickthal	So wait patiently (O Muhammad) for thy Lord's decree, for surely thou art in Our sight; and hymn the praise of thy Lord when thou uprisest,
Shakir	And wait patiently for the judgment of your Lord, for surely you are before Our eyes, and sing the praise of your Lord when you rise;

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ ﴿٤٩﴾

Also glorify His Praises	فَسَبِّحْهُ	The night time	اللَّيْلِ	And in	وَمِنَ
		The stars	النُّجُومِ	And (at the) setting of	وَإِدْبَارَ

Translit	Wa Mina Al-Layli Fasabbiḥhu Wa 'Idbāra An-Nujūmi
AhmedAli	اور (کچھ حصہ رات میں بھی) اس کی سبج کیا کیجئے اور ستاروں کے غروب ہونے کے بعد بھی
Jalandhry	اور رات کے بعض اوقات میں بھی اور ستاروں کے غروب ہونے کے بعد بھی اس کی تنزیہ کیا کرو
YusufAli	And for part of the night also praise thou Him— and at the retreat of the stars!
M.Khan	And in the night-time, also glorify His Praises — and at the setting of the stars.
Pickthal	And in the night-time also hymn His praise, and at the setting of the stars.
Shakir	And in the night, give Him glory too, and at the setting of the stars.